

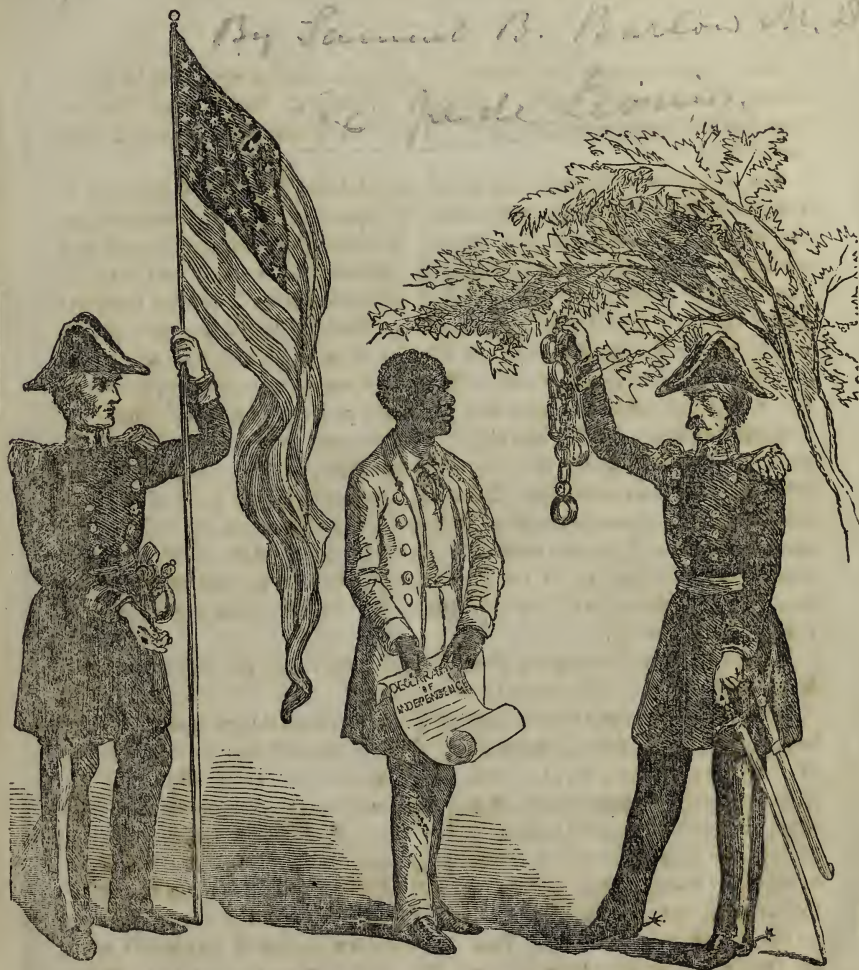
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THE WAR AND ITS END;

OR,
ITS CAUSE AND CURE.

By Samuel B. Hopper M.D.

See page 100.



United States officer with the stars and stripes.—Liberty versus Chains.

The African claiming his rights as expressed in the instrument held in his hand.

Jeff. Davis holding the principles on which the Southern Confederacy is founded.

BY A SON OF THE REVOLUTION.

NEW YORK:

PUBLISHED BY SAMUEL HOPPER & CO., 171 BROADWAY (Basement).

1861.

EAR-MARKS OF TRAITORS.

JEFF. DAVIS expects the Northern traitors to take up arms, but he is mistaken! They have no notion of fighting. Having all the cunning of the *fox*, they lack the savageness of the *wolf*. *This is the distinction between a Traitor and a Rebel.*

Ten well-armed soldiers, in support of a good cause, would put a thousand of them to flight. Just half way between the supporters of the Government and its foes, these foxy traitors have taken their stand, loathed and shunned as a pestilence by the former, condemned and detested as cowards by the latter, they remain "stinking and shining and shining and stinking like rotten mackerel by moonlight." Every principle resembling manhood has fallen into decay, and no matter how they attempt to disguise themselves, they can always be told by the following ear-marks:—*They are always war men when the country is at peace; and invariably peace men when the country is at war.* They now look upon war as a terrible calamity. Adverse news to the cause of the Government seems to light up their countenances with joy. But the defeat of the rebels casts a gloom over their faces, and they again begin to snuff innocent blood. They endeavor to revive party lines in order to dampen the ardor of the patriots who have forgotten minor differences to defend their country. They think it would be best to let the government be broken up, and recognize the Southern Confederacy, and are continually prating about the impossibility of conquering the South.

England, they say, would not permit it, and boast that she and France will brake the blockade. They must have cotton.

Everything they can do to destroy Government credit is eagerly done. They have a great horror for a national debt. The country will be ruined with taxes. We have no right, they say, to saddle such a burden upon our children.

The property of such fellows, *if they have any*, should everywhere be confiscated, and made to pay the expense of the war. The time for trifling has gone by. Either they or us will have to change our sentiments. It will not do to sacrifice our own interests and the interests of posterity in this great nation to that of *rebels and traitors*. Our children will view this war the same as we now do the war of the Revolution. That the principles sustained were worth more than ten thousand times their cost, and they will receive them of us as we received them from our fathers, as a priceless inheritance; and in the general joy of surrounding freemen, the debt will be viewed as a blessing.

Entered, according to Act of Congress, in the year 1861, by

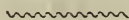
SAMUEL HOPPER & CO.,

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Southern District of New York.

THE WAR AND ITS END;

OR,

ITS CAUSE AND CURE.



IN absolute monarchy the people are subjects, and have no voice in the government. Rebellion against their oppressors is considered a right, and is known throughout the civilized world by the sacred name of revolution. But in a representative form of government, like the United States, the public will, expressed according to the Constitution, is considered law, and the Executive, whoever he may be, is bound by his oath to see it properly executed.

It is the duty of the minority, who have been out-voted, to quietly give their consent, and by so doing they rise from the changing quicksands of party strife to the exalted position of patriots and supporters of the Constitution. When the minority not only refuse to submit to the public will, but rise up in arms against, for the purpose of overthrowing that will, their organization is not entitled to any more respectable name than a conspiracy, or mob, and in every civilized country, men constituting a body of either kind, are not entitled to the respectable name of soldiers. Murder and theft are generally their leading characteristics; and such we must confess seems to be the object of the one now raging at the South. The life of a Northern-born citizen is not safe in any of the States that have seceded—and his property is seized and used for the benefit of the conspirators. Just debts due to citizens residing in the Northern States are forbidden by the mob to be paid, and all property they can lay hands on belonging to the Federal Government, they steal and appropriate to their own use. In warfare they are equally as dishonorable—they skulk about like

miscreants in ambush, and only from behind some building, tree, or masked battery, will they give fight : even then they hold to the good old doctrine—

“He that shoots and runs away,
May live to shoot another day.”

All their actions, thus far, instead of being characterized with the dignity of soldiers, fighting for their independence, have been the low, groveling, dishonest, cowardly, and destructive spirit of a mob.

That this conspiracy has been gotten up on a grand scale no one will attempt to deny—and it is of the highest importance that the whole country should know the true cause and object of the conspirators.

There can be no doubt that their first object is to overthrow the legally constituted authorities at Washington—to dissolve the Union, break up and destroy the national compact, and blot the United States out from the map of nations. The people of the loyal States are not only surprised, but disgusted, with this unholy and damnable plot to subvert the best government the wisdom of man ever established, but are casting about them to ascertain the true cause of this great Southern outbreak. To furnish the desired information, in a cheap and concise form, is the sole object of the author.

What has poisoned the minds of the Southern people, and weaned their affections from the Constitution of their fathers ? On this subject, we are not left to vague conclusions, drawn from false premises—not left to travel in an unknown wilderness, nor grope in darkness without the aid of an experienced and unerring guide. We shall first give the reasons, as given by the South, that have caused the present trouble, and shall quote from no mean authority. The first we shall introduce is an extract from a speech delivered by Alex. H. Stephens, Vice-President of Jeff. Davis' Confederacy, in Savannah, Geo., on the 12th day of March, 1861. Mr. Stephens said—

“The new Constitution sets at rest forever all the agitating questions respecting our peculiar institution, African slavery, as it exists among us, the proper status of the negro in our form of civilization. *This was the immediate cause of the late rupture and present revolution.* Jefferson, in his forecast, had anticipated this as the rock on which the old Union would split. The prevailing opinion entertained by him and most of the

leading statesmen at the time of the formation of the old Constitution, was that the enslavement of the African was in violation to the law of nature—that it was wrong in *principle, socially, morally, and politically*. Our new government is founded on DIRECTLY THE OPPOSITE IDEA.”

We will now introduce another witness, high in authority among the rebels. The *Charleston Mercury* of March the 6th, 1861, says—

“It is said that President Davis has vetoed the bill passed by Congress to suppress the slave trade. The ground of the veto is not quite known, but it is certainly unfortunate that there should be a difference between Congress and the President on such a subject. *Slavery is the immediate cause of the existence of the Confederacy, and that differences should exist concerning it in its councils is very much to be deplored.*”

One more rebel witness, and, as a lawyer would say, *we rest*. We only introduce this last to amuse the reader. Being a chapter on love—always in demand among the ladies—we have no doubt they will pardon us for introducing it here, from the *Southern Literary Messenger*, Richmond, Va.—

“Any man who does not *love* slavery for its own sake, as a divine institution—who does not worship it as the corner-stone of civil liberty—who does not adore it as the only possible social condition on which a Republican form of government can be erected, and who does not in his inmost soul wish to see it extended over the whole earth as a means of reformation, second in dignity, importance, and sacredness only to the Christian religion—he who does not love slavery with this love is an abolitionist.”

There are many things to love, but loving slavery is like bad whisky—it diseases as well as intoxicates the brain. A man must have often been deceived, yea, he must have been sorely tried and crossed with every kind and condition of love, before an old harlequin like slavery could captivate his diseased and worn-out affections.

Mr. Stephens, the first witness we brought to the stand, is a man in the ring, and sets forth clearly and distinctly *that slavery is the sole cause of the war*, and for the sole purpose of extending and perpetuating that institution on this continent, the Southern Confederacy was formed. The second witness, the *Charleston Mercury*, says that slavery is the immediate cause of the existence of the Confederacy.

Their testimony is plain, straightforward, and undisguised. It cannot be explained away or misunderstood ; they simply say what they mean and mean what they say. After years of calm deliberation, carefully considering the question in all its bearings, they have made the issue, and it is for the people of the free States to determine whether they will submit to have their government broken up, and the Union destroyed, or whether they will make war to the death on the power that threatens their destruction.

The present Constitution of the United States makes liberty national, leaving slavery local. The South demands that slavery shall be nationalized and liberty made local. They want to make a weather-cock of the Constitution, so it can be changed to their whims by the storm of rebellion. After years of political intrigue and encroachments on its sacred precincts, they failed to accomplish their unholy designs, and as a last resort have demanded a separation from the States where slavery does not exist : and have commenced by organizing the Southern Confederacy, making slavery the basis. It is now absolutely necessary that the people should examine this question for themselves, and decide whether they will give up liberty to have slavery nationalized, or submit to have their government broken up, that this same slavery may be perpetuated by its overthrow.

We now propose to examine into the origin and character of slavery, and its position at the formation of our government, and in doing this we shall be brief, for brevity is our motto.

It was in broad day-light on the 20th day of August, 1620, on the banks of James' River, Va., that the great political whoredom commenced. England, the old harlequin, after having employed all her seductive and wily arts, and failing to seduce the poor African, there, in the face of civilized man and before high heaven, ravished and robbed him of his God-given inheritance—liberty—and entailed on him and his posterity the everlasting curse of slavery.

As far as this country is concerned, this peculiar institution is of British origin, and in the language of a British statesman, we can proclaim that

“If slavery is the misfortune of America, it is the crime of Great Britain—we poured the fatal infection into her veins, and fed and cherished the leprosy which now deforms that otherwise prosperous country.”

For one hundred and fifty-six years after its introduction, all of which time the country was a colony of Great Britain, slavery was on the increase, and when our fathers declared their independence there were about six hundred thousand scattered over twelve of the original thirteen States, Massachusetts having none. This was one of the rich, social legacies left us by the mother country. We give some extracts to show the opinions entertained of the institution by the statesmen of that time. Thomas Jefferson, in the original draft of the Declaration of Independence, makes the following charge against the king of Great Britain :—

“He waged a cruel war against human nature itself, violating the most sacred right of life and liberty in persons of a distant people, who never offended him, by captivating and carrying them into slavery in another hemisphere, or to incur miserable deaths by their transportation thither. This piratical warfare—the opprobrium of infidel powers—is the warfare of the Christian king of Great Britain. Determined to keep a market where men should be bought and sold, he has at length prostituted his negative for suppressing any legislative attempt to prohibit and restrain that execrable commerce.”

In a letter to a friend in 1814, Jefferson remarks :—

“We must wait with patience the workings of an overruling Providence, and hope that that is preparing the deliverance of these our brethren. When the measure of their tears shall be full, when their groans shall have involved heaven itself in darkness, surely a God of justice will awaken to their distress. Nothing is more certainly written in the book of fate, than that this people shall be free.”

A few weeks before his death, in a letter to James Heaton, dated May 20th, 1826, he said, “My sentiments have been forty years before the public ; had I repeated them forty times they would only become the more stale and threadbare ; although I will not live to see them consummated they will not die with me.” On the 40th page of his Notes on Virginia, is to be found this solemn meditation. “Indeed I tremble for my country when I reflect that God is just, that his justice cannot sleep forever.” The above are the opinions entertained by our beloved Jefferson concerning slavery, giving his wishes and fears. We might fill up the entire pamphlet with similar extracts from the writings of this great man, but this will suffice.

Now for the views entertained by the great General that achieved our independence. In a letter to Robert Morris, dated April 12th, 1786, Washington says, "I hope it will not be conceived from these observations that it is my wish to hold the unhappy people who are the subject of this letter in slavery. I can only say there is not a man living who wishes more sincerely than I do to see some plan adopted for the abolition of it. There is only one proper and effectual mode by which it can be accomplished, and that is by legislative authority ; and this as far as my suffrage goes shall never be wanting."

Washington advocated that slavery should be abolished by legislative enactment, without compensation, and practised the doctrine by giving at his death those under his care their liberty. To prove this we make the following extract from his last will and testament.

"Upon the decease of my wife, it is my will and desire that all the slaves I hold in my own right shall receive their freedom. To emancipate them during her life would, though earnestly wished by me, be attended with such inseparable difficulties on account of their intermixture by marriage with dower negroes, as to incite the most painful sensation, if not disagreeable consequences, from the latter, while both descriptions are in the occupancy of the same proprietor, it not being in my power, under the tenure by which the dower negroes are held, to manumit them."

When Mrs. Washington ascertained the contents of the will, she immediately waived her right of dower, and the slaves were made free.

We will now give the opinion of James Madison, author of the Constitution of the United States. Speaking of that instrument he says :—

"We thought it wrong to admit in it the idea that there could be property in man."

The following proviso in the Constitution is the only thing that would seem to squint at that doctrine—and Madison, who should be the best judge of what he has written, says it has no reference to slavery. From the Constitution :—

"No person held to service or labor in one State, under the laws thereof, escaping into another, shall, in consequence of any law or regulation therein, be discharged from such service or labor ; but shall be delivered up on claim of the party to whom such service or labor may be due."

“On motion of Mr. Randolph the word servitude was struck out, and service unanimously inserted, the former being thought to express the condition of slaves and the latter the obligations of free persons.”—*Madison's Papers*, Vol. III, p. 1569.

We have now given the opinions of the author of the Declaration of Independence, the Commander-in-Chief of the Army, who achieved it, also those of the author of our glorious Constitution, which stands yet as a monument to civil and religious liberty—Jefferson, Washington, and Madison. Immortal names! Perhaps in no country in the wide world could be found such liberty-loving, self-sacrificing patriots, and their opinions, so clearly expressed by themselves in the above extracts, should form the political text-book of every man who has lived under the free government which their wisdom and patriotism established. They entirely ignored slavery, as being any part of the general government. It was neither recognized in the Declaration of Independence nor in the Constitution, being tolerated to exist only as a local disease. It was as foreign in fact as it was in spirit to the whole tenor of our institutions. After eradicating “kings’ evil” entailments of estates and hereditary titles of nobility from the body politic, our fathers concluded that by simply not recognizing slavery that the moral sentiments of the people would eventually outgrow it, and that the principles, which they waded through sorrow and blood to establish, would live after slavery was dead.

We are supported in the foregoing views, not only by the organic laws themselves, but by the well known opinions entertained by their authors, to suppose men holding views like Jefferson, Washington, and Madison, would so far prostitute their principles as to fasten on future generations an evil which they desired and prayed they might live to see abolished. Mr. Stephens clearly sets forth in his Savannah speech that the South so understands the Constitution. He says all the leading statesmen of that time held views against the enslavement of the African. He admits that the old Constitution was founded on liberty, and boasts that the one adopted at Montgomery is founded on slavery, remarking that the stone that the old builders rejected has become the chief one in the corner of the new confederacy.

THE REAL CAUSE OF THE WAR was not in anything that the government had done or intended to do, neither was it because

Mr. Lincoln was elected President ; for the South broke up and divided the Democratic party at Charleston for the sole purpose of securing his election, that they might raise the war cry against Black Republicanism, and rally a united South to make war on the flag and overthrow the Constitution.

Just two hundred and forty-one years ago, in the soil of Virginia, the seeds that originated this conspiracy were planted—and strange as it may seem, that is the very ground now selected by a gracious Providence to commence its eradication.

Its origin dates far back to British crime, and British avarice is now secretly aiding their offspring to overthrow and destroy a government that would otherwise be peaceable, prosperous, and happy. This power has grown up outside of the national government, and is as foreign and as antagonistic as hell is to heaven. It is truly a British question that was overlooked by our fathers, and is the only unfinished part of the American Revolution. If it had not now arrayed itself against the liberties they had acquired, it might have existed unmolested for some time to come ; but it became restless for dominion, and with a well settled purpose it has commenced war against the government, with a determination to destroy it and erect on its ruins a monarchy founded exclusively on slavery. The principles of these slavery crusaders go far beyond the color of the skin, and with one broad sweep they gather in their clutches the whole human race by proclaiming the doctrine (lacking only time and opportunity to put it in practice) that *capital should own and not hire labor*.

Looking upon the great bulk of mankind as beasts of burden, to be owned, sold, and worked, irrespective of color, by the lazy few ; this is slavery full grown, and are the principles that come in contact and are waging war against liberty. The General Government is founded on the principle *that freedom is the gift of God*. "Destroy that belief, eradicate it from the minds of the people," says Jefferson, "and our whole superstructure crumbles into dust."

In this deadly contest, each man must decide for himself which side he will take. Eternal justice is with the Government—hell and slavery are threatening its overthrow. The Rebels already look upon their case as hopeless, except they can command foreign aid. We have from undoubted authority that the commissioners sent out to European governments, by

Davis & Co., have very large discretionary powers, and were to act on them as the emergency and desperation of their cause might require. They were first to use every means at their command to get England and France to recognize in the family of nations their one-eyed confederacy. Failing to accomplish that, and their cause becoming deplorable on the field of battle, they have instructions to enter into any alliances that would be acceptable. If all fail, then as a last resort they are first to offer to sell the country to Great Britain—if she declines to purchase, the offer is next to be made to the French Emperor. All this agrees exactly with what Russell, the spy of the British Government and correspondent of the *London Times*, wrote from Charleston, South Carolina, directly after the bombardment of Fort Sumter. He says:—

“It appeared to be the wish of the wealthy and refined, in fact all classes joined in the general desire that some branch of the Royal Family would come over and take up lodgings in the beautiful city of Charleston, to rule over the Southern Confederacy.”

A fellow by the name of Hine, after seeing the *London Times* containing Russell's letter, concluded that he had been more bold than discreet in forcing the bud to blossom before it had matured. In a letter to the *Charleston Courier*, June 18th, 1861, he says:—

“The people of South Carolina, gentry and commoners, are not *Democratic*. They believe no more in king *numbers* than in the divine right of Queen Victoria.”

Very well for Hine. His cause is hopeless, and it is not strange that men who have all their life-time been trading in the birth-rights of the poor slave should get so debased, like Esau of old, and offer to trade off their own. The remarks made by Mr. Pinckney, in the House of Delegates in the State of Maryland, in 1789, are peculiarly adapted to the present time, and show that the author had studied human nature well. He said:—

“I have no hope that the stream of political liberty will ever flow unpolluted through the mire of partial bondage, or that they who have been habituated to lord it over others will not become base enough in time to invite others to lord it over them.”

Thus we see when individuals or nations start out with unsound principles, it is generally the means of making their pathway through life very difficult and their stay on earth very short. Their case is now getting very desperate. Heretofore they have remained in their strongholds erected for protection—all their ports are now blockaded, their supplies cut off from without and within, and the great army of freemen, with a step as steady as time, are advancing into the dark regions of slavery. They go in a holy cause, determined to fight over again the battles of the Revolution. We lift up the arms where our fathers had laid them down, and give new vigor to the cause, rejoicing that we have the opportunity of conveying constitutional liberty unsullied to posterity. That we shall successfully defend our government against all its foes, is a fixed fact. The question is often asked how we shall wean the affections of the South back to the Constitution. It would be useless, we think, to attempt it so long as the cause of their disloyalty remains unremoved. Let a death blow be struck at slavery. It is making war on the government, and has succeeded in poisoning the principles of nearly all the deluded people wherever it exists. There are then but two ways of mastering this troublesome question, and they who attempt to meet it otherwise will find out when too late their mistake. There is no time for trifling. The armies are arrayed against each other with torches lit and swords drawn. The *South demands a dishonorable peace*—that is, that the government shall cut its own throat and become a political suicide by recognizing the independence of the Southern Confederacy. This the slave power has determined, at the point of the bayonet, to force upon the supporters of the Constitution, compelling them to aid in digging a political grave, in which is to be buried the National Government and flag with all their hallowed recollections. This never could restore tranquillity, but would always remain a cause for disturbance and civil war. The true way to bring about an honorable and permanent peace is, to fight to the death to sustain the Constitution as it is—cling to it as the sheet anchor of our liberties—and if in the terrible battle slavery falls, we will have the consolation of knowing that we have carried out the wishes and design of the founders of our government, and removed forever from our midst the only cause of domestic strife and foreign interference. This

is God's peace, founded securely in the eternal nature of things, and will exalt the name of America abroad and secure everlasting peace and happiness at home.

The South are already organizing regiments of blacks. Two have been mustered into the service at New Orleans.— It is the duty of the government to meet this squarely and promptly, by raising the banner of liberty to the African in all States that are in arms against its authority. When this is done, every stripe in that good old flag will show plainer, and every star shine brighter. This is the true way to prevent a bloody insurrection, as the slaves will only have to will it to become free.

This good work should at once commence in Virginia, near as possible the very spot where the curse had its origin. The blacks, who would rush to the standard of the government, being well acquainted with the localities of the country, would prove valuable aids as our army advances. A sufficient number of them should be organized under white officers, to remain as a police force to preserve order and protect loyal citizens in the rear of our army. This would be a master stroke of policy on the part of the government, and the conspiracy, and slavery its cause, would fall prostrate together. In no case should men be permitted to suffer who had arisen above self-interest to support the loyal cause—all of this kind in the border States, and the glorious patriots who have stood out in the dark night of rebellion in the seceded States, anxiously looking for the bright star of the Constitution to come to their aid—they should receive a recompense for their loyalty, and paid something for their property in slaves. By this means the government would rally to its support all the border States, which have thus far remained lukewarm, by pointing out to them the star of their destiny. A spirit of enthusiasm, like Jonah's gourd, would spring up in one night, rivaling Massachusetts itself. This would bring a new power to bear that would crush the conspiracy in ninety days, with no more expenditure of treasure and less waste of life than would be brought about in carrying on the war in any other way. The fathers of the Revolution, who longed to see the day when this country should be free in fact as well as in name, are in heaven now, rejoicing that the hour has struck. The present generation, now living and suffering the inconveniences and miseries of

this war of slavery—and future generations—all demand of PRESIDENT LINCOLN, members of his Cabinet, and Members of Congress, that there should be no useless expenditure of the blood and treasure of the nation. All see and know that slavery is the sole cause of the trouble. Sound policy, as a matter of national defence, and the never changing principles of eternal justice, mingle with the cry of the oppressed. All demand that slavery shall be eradicated, now and forever. The whole power of the government should be brought to bear to accomplish the good work, and thousands who are now in arms against it, will live to bless their defeat. Any patched up peace, leaving slavery in the body politic, would be only healing over the sore, to fester and break out anew in the next generation. It will always serve as a rallying point to gather the restless and disaffected to make war on the Constitution. To settle it permanently then, is the sole business of this war ; and in blotting out this foul inconsistency of American character, PRESIDENT LINCOLN and GENERAL SCOTT start a new era in the history of our country, and their names will enter immortality in company with WASHINGTON.

There is no truth more firmly rooted in the minds of men than that freedom is the glorious inheritance given by the great Author of nature to the whole human race. It lights their rugged pathways with bright hopes of the future, and emits a silvery edge around the darkest clouds of their existence. But slavery extinguishes the priceless jewel, and, with a power as unfeeling as the grave, holds its victims in darkness forever—but as God has set a limit to the dominion of death, so He has set a time to hear and avenge the cry of the slave. That time has at last come ! and the enormities of all the crimes of the slave power are only made more hideous, in the eyes of the world, by the effort it is now making, without cause or provocation, to strike a death-blow at the Constitution and the flag of the immortal Washington. Every effort is being made by this enemy of liberty to extinguish from the blue sky of our national emblem several of the bright stars that first dawned on its existence. A bold stroke to carry out a plot, that must have originated in the lowest corner of hell, to destroy the best hopes of mankind. But it will not succeed ! Already our three hundred thousand, with veins filled with the best blood of the brave, have rallied to uphold the Constitution and flag

*When this
word is
this letter
Liberty
it will be
a million*

of their fathers—and millions more stand ready, if needed, to engage in the same good work. These our patriotic brethren, who were first to respond to the call of their country, carry with them to the field of battle the fondest hopes, the earnest prayers of the hearts left behind them. With a cause so holy and affections so united, each officer and soldier will do deeds of daring that will sound throughout all time. Soldiers and citizens! we all know what has caused this trouble—it is slavery.

Jefferson, as with the spirit of prophecy, foresaw its tendency and wept over it. Washington, in his Farewell Address, warned us that it would come. Madison would not consent to taint the Constitution with even the name of a slave. Patrick Henry hoped that the time would come when it would be abolished—"if not in our day," he says, "let us transmit to our descendants, together with our slaves, a pity for their unhappy lot and an abhorrence for slavery."

Monroe said, in his time, "it had preyed on the very vitals of the Union." Henry Clay looked upon it with horror, and declared that New Mexico and California should never reproach us as we reproached Great Britain with fastening on them the everlasting curse of human bondage." "When Mr. Clay arose in the Senate," says Benton, "and made use of the above remarks, his countenance was all alive and luminous with the ideas that beat in his bosom. I could have wished that I had spoken the same words. I speak them now, telling you they were his and adopting them as my own."

Lafayette remarked that "he would have never drawn a sword in the cause of America if he had thought thereby that he was founding a land of slavery."

Slavery is tyranny, and *such* tyranny is hard to conquer—but freedom is the natural inheritance of men, and God will not permit it to be destroyed. If the pathway leads through rivers of blood and seas of trouble, the government of our fathers must be sustained. We must come out of this contest victorious, and by washing out the stain of slavery, we leave our flag spotless and crown our country with immortal glory. If the slave power succeed to destroy the beloved Union, our posterity will have no shelter from oppression—no proud nationality; and last, but not least, in one common grave will be buried Constitutional Government and liberty forever. Arouse, free-

men, arouse ! Ours is the cause of mankind—it is the cause of liberty—it is the cause of God. Let each State have but one object, and that, to furnish men and money in abundance. Let the regiments endeavor to surpass each other only in danger, loyalty, and devotion to their country, extending to their brothers of foreign birth the hand of perpetual brotherhood. They saw the glittering stars of Washington's flag from afar, and left the land of their nativity to find under its folds a home from oppression. They know the worth of liberty. Irish, German, Italian, Scotch, and French, have made our cause their cause, and will either die at their post of duty or triumph in victory. Let the war be of short duration. By removing the cause, the troubles will cease, and we shall perpetuate our glorious Union forever !

Speak out, ye guardians of the free !

Shall this vile scourge increase ?

Shall we to Traitors bow the knee,

Or shall their inroads cease ?

Let freemen rise, ere FREEDOM fall,

And vindicate the rights of all.